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Zur Frage des Ursprungs der mittelalterlichen Zünfte. By WALTHER MÜLLER. Leipziger historische Abhandlungen, XXII. (Leipzig: Quelle und Mayer. 1910. Pp. xii, 92. 3.20 m.)

This study, a Leipzig doctoral dissertation, written under the direction of Seeliger and Doren, is much above the usual standard of its class. The author, after a survey of the various theories about the origin of the craft guilds, goes again over the ground covered by his predecessors, beginning with the *Capitulare de villis*, to determine the status and organization of the industrial class in the early Middle Ages, and seeks then to demonstrate the origin of the craft guilds from manorial groups (*Aemter, officia*), organized under masters in this early period. The author ranges himself, therefore, with those who adhere to the "Hofrechtliche Theorie," and places himself in opposition to the followers of Von Below, who assert that the guilds arose in the independent association of free industrial laborers for the exercise of market monopoly.

Curiously enough, almost simultaneously with the appearance of this study, a student of Von Below published one similar to it (Wilhelm Gallion, *Der Ursprung der Zünfte in Paris*, Abhandlungen zur mittleren und neueren Geschichte, herausgegeben von Von Below, etc., Heft 24), in which he drew from a portion of the same material absolutely contradictory conclusions. The present condition of the problem is well illustrated by this situation. Müller adduces evidence, more or less plausible, of organization of dependent artisans in the early period, argues that the local grouping of artisans made some organization natural and necessary, and believes that Strassburg furnishes an example of continuous development from manorial "officia" to the later guilds. Too often, however, the significance of his texts depends upon the meaning which he reads into them, and of a contrary interpretation he says simply that "it must be rejected." The followers of Von Below have an advantage in that the formation of guilds by free association is an uncontested fact of the later period, and they challenge the advocates of manorial origins to show the slightest difference between these and the earliest guilds.

The best part of Müller's work is that in which he analyzes the position of the early class of artisans, and shows that the same man could be unfree in that he was a manorial dependent, while economically he was free in the sense that he could devote a con-

siderable portion of his time to independent production for the market. It seems highly probable that investigators have made their categories too narrow and artificial, and that later studies will show the guilds to have originated neither in freedom nor in unfreedom, pure and simple, but in a somewhat complicated mixture of the two. The past has proved, more than once, that a primitive organization has appeared to us simple because we have known so little about it.

CLIVE DAY.

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Randbemerkungen zu Werner Sombart's "Die Juden und das Wirtschaftsleben." By M. STECKELMACHER. (Berlin: Verlag von Leonhard Simion Nf. 1912. Pp. 63. 1.20 m.)

This is one of the large number of reviews of Sombart's work, which was itself noticed in the March, 1912, issue of this REVIEW (pp. 81-84). It seems, with one exception, noted below, to be the only review which has appeared in separate book or pamphlet form, though at least one has assumed even larger dimensions. Dr. Steckelmacher addresses himself chiefly to refuting Sombart's onslaught on the Jewish race and religion, contained in parts II and III of his work, entitled "Qualifications of the Jews for Capitalism" and "Significance of the Jewish Religion for Economics," though he also assails as exaggerated or inaccurate some statements in the earlier section, "Part of the Jews in the Development of Economic Society."

Among the other eminent scholars who have discussed the Sombart volume are Moses Hoffmann in his *Judentum und Kapitalismus* (Berlin, 1912), reprinted from *Jüdische Presse*, May 18, 1911 *et seq.*; Bondi, in *Jahrbuch der Jüdischen Literatur Gesellschaft*, vol. VIII, p. 1910, *Die wirtschaftliche Tüchtigkeit der Juden*, pp. 378-431; Georg Caro, in *Allgemeine Zeitung des Judentums*, volume for 1911, pp. 244-246 (May 26, 1911); Güdemann, in *Monatschrift für Geschichte und Wissenschaft des Judentums*, May-June, 1911 issue; Emil G. Hirsch, in *Reform Advocate*, vol. XLII, pp. 445-447 (issue of Nov. 11, 1911); Joseph Jacobs, in *American Hebrew*, vol. LXXXVIII, pp. 767-768 (April 28, 1911); J. H. Levy, in *Jewish Chronicle* of London, June 23, 1911, issue, p. 19; Franz Oppenheimer, in *Die Neue Rundschau*, 1911, p. 889 and in *Die Welt*, vol. XV (1911), p. 535; Rachfahl, "Das Judentum und die Genesis des modernen